

Daf Yomi Review – Berachos 56

Compiled by: Gavriel Brown

Gemara:

- Starting halfway down 55: We are in the midst of trying to understand if dreams are true. *Rava* notes that *Hashem* speaks to *neve'im* in dreams through an angel, but false dreams are through a *sheid*. *R' Banaah* further notes that he went to 24 dream interpreters in Jerusalem with one dream, each interpreted it differently and each came true! The *Gemara* notes a new leitmotif for the next *dapim*: *dreams are fulfilled according to their interpretation*. *R' Elazar* and *Rava* then give *pesukim* to support this.
- With that in mind, how do we know that *Yosef* interpreted dream properly? *R' Elazar* answers that both the baker and butler were shown in their own dream the interpretation of *each other's* dream.
- *R' Yochanan* states that if someone wakes up with a *pasuk* in his mouth it is a mini *nevuah*. He further states that three types of dreams are fulfilled, a dream in the morning, a dream about a friend, and a dream interpreted *inside* a dream. Others add that a repeated dream is fulfilled.
- *R' Shmuel bar Nachmani* says that a person dreams only about what he thinks about during the day. *Rava* adds a proof: People don't dream about golden date trees or an elephants passing through a needle's eye!
- The Roman emperor challenged *R' Yehoshua*: What will I see in my dream? Answer: You will see Persians defeating you. *Visa versa*, *Shmuel* predicted the Persian king's dream as the Romans defeating them.
- The *Gemara* then relates a long story about *Bar Hedyah*, a dream interpreter who only interpreted dreams favorably if he was paid. *Abaye*, who paid him, and *Rava*, who did not, then related many *pesukim* and images in dreams they had. *Bar Hedyah* always interpreted the *pesukim* and images differently (about oxen, future children, businesses, merchandise, becoming Rosh Yeshiva, current wives, future wives). *Abaye's* future was bright, *Rava's* was not.
- *Rava* eventually paid *Bar Hedyah*. Suddenly, *Bar Hedyah's* interpretations were positive! *Rava's* future now looked bright. *Bar Hedyah* and *Rava* soon found themselves on the same boat. *Bar Hedyah*, thinking the boat might capsize and only *Rava* would be saved, fled the boat, dropping his dream interpretation book. *Rava* saw the book and saw in writing: *dreams are fulfilled according to their interpretation*.
- *Rava* berated *Bar Hedyah* for his evil interpretations but forgave him except for his prophecies about his wife. *Bar Hedyah* exiled himself to Rome because of *Rava's* curse on him. *Bar Hedyah* attempted to begin his scheme again and refused to interpret dreams unless paid. He failed to tell the king that he interpreted a dream in which all of the king's silk would be destroyed. The king killed him for his greediness.
- *Bar Kapara*, a *tzeduki*, then asks *Rebbei* to interpret visions he had in his dreams (of limbs being cut, of olives, of touching stars, kissing moons, walking under a myrtle). *Rebbei* responds with shocking interpretations, the most shocking of which (that he took clothing off of corpses) turns out to be true. However, *R' Yishmael* interprets another *Bar Kapara* dream and points him to a treasure hidden inside *Bar Kapara's* walls.
- We next learn of various interpretations of symbols (various wild and domestic animals, vegetables, fruits) in dreams. The *Gemara* relates the sources of this interpretation and notes that we should always interpret dreams using *pesukim* that are positive rather than negative because *dreams are fulfilled according to their interpretation*.

Inspiration:

- The *Gemara* emphasizes that it's about how we interpret the dream that matters, not necessarily the content itself. Similarly, we must go through life trying to interpret the best of situations, whether on a personal or relational level. We must interpret events and challenges in the positive. We must interpret issues *ben adam l'chavero* in the positive, even if it is easy to interpret in the negative.
- *R' Shmuel bar Nachmani* said that a person dreams only about what he thinks about during the day. We should take notice of what dreams we are having as a referendum of sorts on our daily thoughts. Are my thoughts of *kedusha*? Are my thoughts of *chesed*, *zedakah*, and kindness?
- Dreams may or may not hold significance. However, we can use dreams to inspire ourselves to reach our goals or as red flags in our own growth and behavior. A flight of fancy in a dream can drive us to accomplish more with what we have. A nightmare can wake us up from our spiritual slumber.